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# THE JEWISH AGENCY FOR PALESTINE

X-DS 149

.28 #1



## ITS STRUCTURE AND FUNCTIONS

Mem Outpost - 4/20/44

Issued by the Information Department  
of The Jewish Agency for Palestine,  
77, Great Russell Street, London, W.C.1

X-DS 149

.Z8 #2

# THE ZIONIST QUESTION IN ITS SCIENTIFIC SETTING

BY



MOHAMED AWAD, M.A., PH. D.

*Director, Department of Culture, Ministry of Education,*

*Director, Institute of Sudanic Studies,*

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*Formerly Senior Counsellor of Social Sciences,*

*Unesco Prep. Commission.*

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First-published May 1947

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PAUL  
**NOVICK**

X-DS 149  
. 28 #3



# ZIONISM TODAY

The Zionist Movement  
Labor Zionism  
Palestine Realities

Questions  
— and —  
Answers

TEN CENTS

X-DS 149

.Z9 #4

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THE REFUGEE PROBLEM AND PALESTINE

TRANSFER

8

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BY

ISRAEL B. BRODIE

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*Published by*

THE AMERICAN ECONOMIC COMMITTEE FOR PALESTINE  
80 Broad Street  
New York, N. Y.

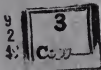
NOVEMBER 1938

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#5

THE JEWISH AGENCY FOR PALESTINE  
Central Bureau for the Settlement of German Jews



Five Years of Youth Immigration  
into Palestine

1934 to 1939

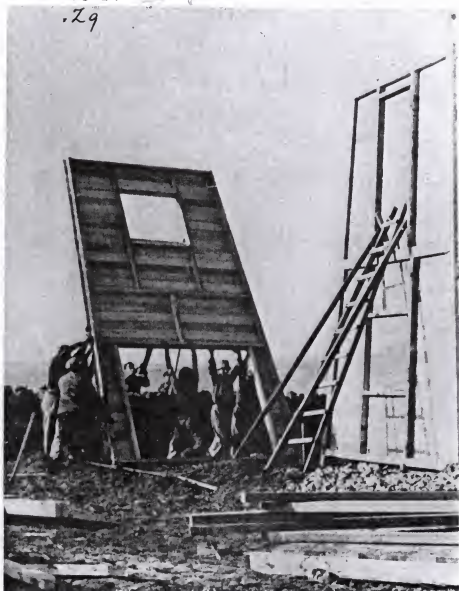
Published by the  
CENTRAL BUREAU FOR THE SETTLEMENT OF GERMAN JEWS IN PALESTINE  
Jerusalem

September 1939 — Tishri 5700

# This Is Our Story...

X-DS 149

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**Hanoar Hatzioni and Haoved Hatzioni**

*General Zionist Chalutz Movement*

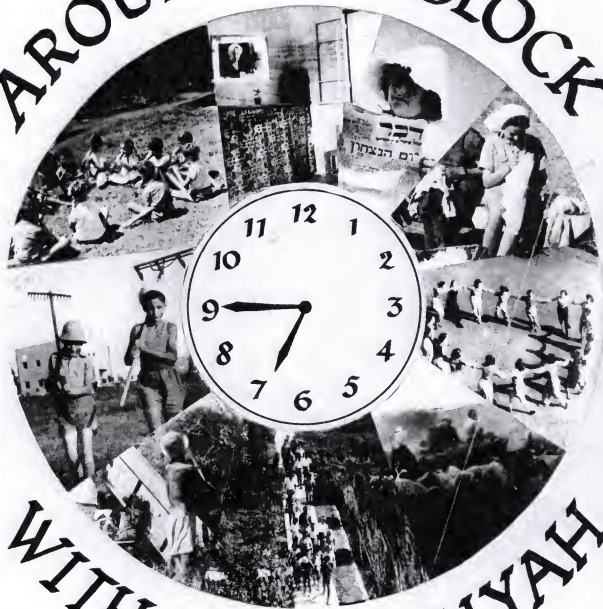
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# AROUND THE CLOCK



**WITH YOUTH ALIYAH**

X-DS 149

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Let **FACTS**  
speak for  
**YOUTH ALIYAH**

79.1.9

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October 17, 1946

H H H H H H H H H H H H H H H H H H H  
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 H PALESTINE'S TOWN HALL MEETINGS H  
 H  
 H By Yehuda Hanegbi H  
 H  
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You have read about the kibbutzim, Palestine's Jewish collective settlements. You have heard them described as great experiments in collective living and their members as intellectuals who abandoned urban-urbane life to till the soil. You have read of the havoc wrought by the British during their searches of kibbutzim. All America is discussing the kibbutzim as portrayed in Arthur Koestler's novel, "Thieves in the Night." In the following article you get an inside picture of the kibbutz as reflected in its regular monthly meetings.

-Editor

I joined the slow leisurely stream of Kibbutz comrades walking towards the Dining Hall. Inside, there were already some hundred or so men and women sitting leisurely around the tables, chatting, joking. Shortly after I had taken my place at one of the tables in the corner, a young man near the centre of the room rose casually and began to speak. A rustle, a whisper, the embarrassed entry of some latecomer, and then everyone was quiet, listening.

"Chaverim! When I look back on my two years' activity as M'rakev Vaadat Hatarbut' (secretary of the Cultural Committee), I find my thoughts intruding themselves ahead of the simple summary of facts, I had planned. At the risk then of boring you with a restatement of much that is already known, I will preface my report with some of these ideas.

"The problem of culture in the Kibbutz is rather unique. Elsewhere in the world, workers and especially peasants are trying to gain more education, and therefore, a more intellectual, cosmopolitan outlook and control over life. Here in the Kibbutz, the struggle has been to make peasants out of intellectuals, and to change our too cosmopolitan outlook into one more locally rooted. Perhaps this over-intellectualization was more acute in our early experimental years in the collective unit.

"Can't you remember the case of O, Bachelor of Arts, Doctor of Philosophy, who came to us firmly gripping his diplomas in one hand and his middle-class ambitions in the other. To him, the Kibbutz was another stepping stone in a "brilliant career". Like some others, he lived conveniently at the expense of the collective, and kept demanding that the group was obliged to meet his intellectual and personal needs in the familiar pattern of his past. When we asked him why he came to us in the first place, his answer was a brilliant survey of social and economic history, all leading to the objective necessity for collective society.

(Continued on Page 2)



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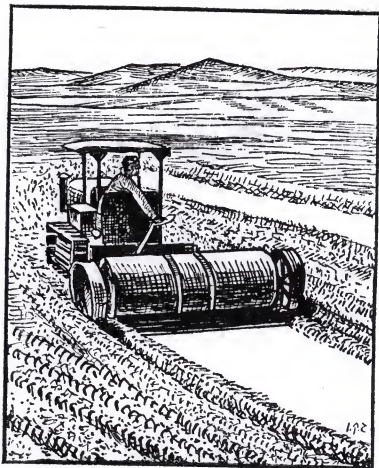
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# American Fund for Palestinian Institutions

86 Palestinian Institutions —  
ONE American Fund

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# Unsere neue Aufgabe

*Jerusalem, 1937.*

75  
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5  
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# THE ECONOMIC WAR EFFORT of Jewish Palestine

## FACTS and FIGURES

Collected by the Economic Research Institute of the  
Jewish Agency for Palestine

Published by  
THE DEPARTMENT FOR TRADE AND INDUSTRY  
of the Jewish Agency for Palestine

75 MILS NET

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# HISTADRUT

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*Labor in Palestine*



X-DS 149

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# LAND IS LIFE

Prepared by JOSEPH GREENSTEIN

THE  
CALL  
OF  
THE  
LAND  
/ KOL  
ADAMAH



REDEMPTION  
OF  
THE  
LAND  
/ GEULAS  
HAARETZ

"Where Soil Is, Men Grow"—Keats

ZIONIST ORGANIZATION OF AMERICA  
Education Department  
41 East 42nd Street  
New York, 17, N. Y.



# PALESTINE

## -as a Refuge from Fascism

How European fugitives have been caught—between the Black Sea and a White Paper—in their quest for safe harbor and good fortune in an old and newly Promised Land.

IRA A. HIRSCHMANN



United Palestine Appeal  
The first boat to travel the Mediterranean with refugees from Nazi terror after war began, brought 754 to a haven in Palestine

ON DECEMBER 17, 1941, THE *SS Struma*, 400 tons, totally unseaworthy, and flying a Panamanian flag, steamed down the Black Sea from Constanza, Rumania, and through the Bosphorus to Istanbul. Built years before to accommodate 100 passengers, it carried 769 . . . all Jewish exiles from death traps in Bulgaria and Rumania.

For many weeks the ship languished in these waters off the historic port city so long known as Constantinople. Efforts of passengers to leave the boat were unavailing.

Deaf ears were turned to sympathetic intermediaries who importuned the authorities to permit it to dock. Turkish officials would not authorize it to land anywhere in Turkey; nor British officials give permission to do so in Palestine.

Two months later, despite warnings that the *Struma* was in such condition that it would go to pieces, the Turks ordered its captain to put to sea. In desperation the passengers painted a large sign across the ship which read "SAVE US"—in full view of the milling throngs of the various nations stationed there. The sign went unheeded and the vessel steamed out of the harbor without food, water or directions—without even a pilot.

Five miles north of the Bosphorus the *Struma* was blown to bits. It sank immediately, carrying men, women and children to the bottom of the Black Sea. One man survived.

### The *Struma* Became a Symbol

Unnumerable other stories had reached this side of the Atlantic which set new precedents for persecution and barbarity. The public had become partly callous to tales of horror, but the dramatic sinking

of the *Struma* sent a twinge of conscience around the civilized world.

Young Palestinians at Istanbul had been risking their lives in getting a trickle of refugees out of the Balkans. The fate of the *Struma* did not dissuade them from

—By an American businessman who spent the better part of 1944 as special representative in Turkey of the War Refugee Board created by President Roosevelt.

His is a fresh approach to Palestine. Himself a Jew, not hitherto interested in Zionism, he helped break down barriers to a place where refugees are welcomed and freely incorporated in a new land of pioneering.

This followed earlier visits to European capitals as representative of anti-Nazi organizations; participation in the Evian Conference; and wartime service with the War Labor Board and the Smaller War Plants Corporation.

A trustee of the University in Exile and member of the Board of Higher Education in New York, Mr. Hirschmann has been in turn vice-president of Saks Fifth Avenue and Bloomingdale's, New York. Earlier with L. Bamberger & Company (Newark), he helped develop Station WOR; and recently has initiated Metropolitan Television, Inc., and FM Station WABF—subsidiaries of Federated Department Stores. These are experimenting both in ultra high frequencies and in lifting program standards in education and music.

This article is drawn from chapters of a forthcoming book dealing with the full span of his rescue work for refugees in the Middle East.

continuing what were clandestine tasks of mercy. On the contrary, it sharpened their determination to break through the vicious conspiracy against life and liberty. And 14,000 miles away in the United States, itself a nation born of fugitives from oppression, the ship came to signify a general and official obliviousness to the human stakes in what was afoot. *The New York Times* observed in an editorial:

"There is evidence that, in other instances, Nazis have taken diabolical pleasure in presenting the British with such problems. It may be difficult to say what the answer should have been. But no matter what policies fall by the wayside, not one of those lives should have been endangered."

With wider popular backing, numerous organizations—church, peace, Jewish, civil liberty, and others—made themselves felt in Washington. They pressed the question home: How could our old hot struggle for human freedom be reconciled indefinitely with a cold disregard of mass slaughter? We did nothing to open our own doors to refugees, but sentiment finally crystallized behind the Gillette Resolution which reached the verge of passage by the U. S. Senate. This recommended a Presidential Commission to "effectuate plans of immediate action designed to save the surviving Jewish people of Europe from extinction at the hands of Nazi Germany."

There was recent history back of the apparent helplessness with which Allied and neutral governments looked at this macabre spectacle in the Bosphorus; and back of the feebleness of their attempts to use the weight of official power and moral indignation to call a halt to its like.

War between nations is one thing. With

*Palestine  
Foundation  
Fund*

# This Homeland We Build

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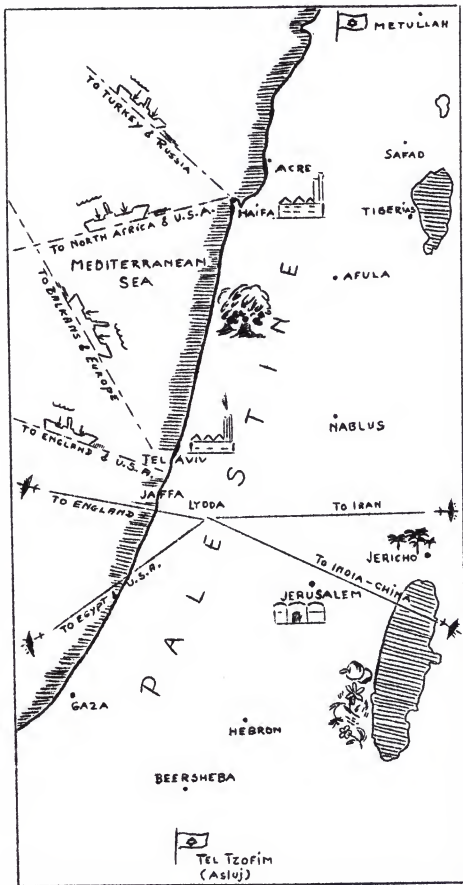
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American Palestine Institute, Inc.  
165 Broadway - New York, N.Y.

LABOR AND THE LABOR MOVEMENT IN PALESTINE

X-DS 149  
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# THE MIRACLE OF MODERN PALESTINE





התעשייה והקמת

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ארץ ישראל • RETZ ISRAEL

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THE  
J. D. C.  
AT WORK IN  
PALESTINE

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by  
H. M. CAISERMAN

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